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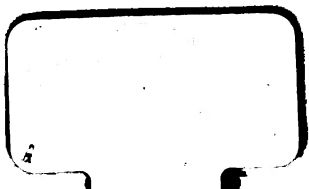
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Clarendon Press Series

HOMER  
ODYSSEY, BOOK I

WITH INTRODUCTION, NOTES, AND TABLE OF  
HOMERIC FORMS

BY

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Oxford

AT THE CLARENDON PRESS

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HENRY FROWDE



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AMEN CORNER, E.C.

## INTRODUCTION.

To edit the First Book of the *Odyssey* in a separate form may perhaps be justified by the special wants of Schools or the requirements of Examinations. But an Editor must hope that the marked incompleteness of the book may stimulate readers to study for themselves the delightful story of the wanderings and adventures of *Odysseus*, to which it only serves as prelude.

We get a glimpse of the palace of the absent King in *Ithaca*; we see the insolence of the Suitors for the hand of his wife *Penelope*; we just begin to sympathise with the difficulties of the young *Telemachus*; we wish him well in his voyage for tidings of his father—and there the book ends. *Odysseus* himself does not appear, but we hear incidentally that he is far away in a distant isle, prisoner of the Island Queen, who loves him too well to let him go. While *Telemachus* is on his journey, we may try to fill in with a few touches the perils which his father had to undergo before he landed again in *Ithaca* and rejoined his son.

*Calypso*, the Island Queen, is warned by heaven to release her prisoner, and sends him away in a boat of his own fashioning. But the wrath of *Poseidon* follows him on the sea, and wrecks his frail craft on the shore of *Scheria*, the happy land of the *Phaeacians*. But he is rescued by the fair princess *Nausicaa*, who brings him to the palace of her father, King *Alcinous*, where he is royally entertained.

At the bidding of the King he tells the strange story of his wanderings from the time he left *Troy* till he was thrown upon the coast of *Ogygia*, where *Calypso* lived. He had landed in the country of the *Ciconians*, and left there many of his comrades dead: he had seen the homes of the *Lotus-eaters*, and could scarcely tear his men away from the dreamy charm of the land. He had faced the cannibal *Cyclops* in his mountain-den, and revenged himself on the monster by blinding his solitary eye, after escaping from his clutches by a grotesque stratagem.



Next we hear of him at the floating isle of Aeolus, and see him blown back from the very shores of his own country through the treachery of his sailors, who opened the Bag of Winds that Aeolus had given him.

Then, in the far West, where the sun reaches the limit of his daily course, he visits the Laestrygonian giants, and next the Enchantress Circe, breaking by the help of heaven the cruel spells by which she had turned men into wild beasts and swine.

Then we are carried beyond the confines of the world of living men to the Land of Darkness, where the ghosts are called up from Erebus, and gather round the pit which had been filled with the blood of sacrifices, telling each their own sorrows and giving warnings and revelations to Odysseus about his own fate. Then we see him passing by the shore of the Sirens, and hearing their bewitching songs; for the ears of his rowers had been stopped and he himself was bound fast in the vessel; else he could never have torn himself away. Lastly, he has to run the awful passage between Charybdis and Scylla, and only by the favour of heaven escapes the horrors of the Ogress and the Whirlpool. The little band that was left find themselves on the Island of the Sun, and in the straits of famine the sailors eat his sacred kine—their crowning act of folly; for all are lost at sea in the vengeful storm that followed them, and only the Captain survives, wrecked on the island of Ogygia.

This delightful romance is, of course only one side of the story. The meeting between Telemachus and his father, and the great deeds done in Ithaca, are touched on in the Argument to Book I.

But the *Odyssey* ought to be read through from beginning to end: or, at any rate, the first half with its thrilling tales of adventures which seem peopled with the Ogres and Princesses of our familiar Fairy-land, with Sindbad the sailor, and Queen Labé, and perhaps with stories from the far North, of Icebergs, and Ocean Currents, and the Midnight Sun.

## ARGUMENT OF BOOK I.

THE poet invokes the muse to sing of the hero who, after the fall of Ilium, wandered over perilous seas and distant lands; and though at last he himself reached his home in safety, he lost all his comrades, for they brought destruction on themselves by their own reckless folly (ll. 1-10). Here the action of the book begins. Odysseus had been wrecked on the island of Ogygia in the far west, and Calypso, the Lady of the Isle, had rescued him, and for her love of him had kept him an unwilling prisoner. All the Gods pitied him, except Poseidon, whose relentless wrath against him prevented their succouring him (ll. 11-21).

Now Poseidon had gone to visit the far off land of the Aethiopians; and during his absence, when the Gods were assembled for council in Olympus, Zeus began to speak of the fate of Aegisthus, and the stubbornness which had brought him to his doom, in spite of special warnings from Heaven (ll. 22-43).

But Athena, the daughter of Zeus, turns the subject away from the fate of the guilty assassin, and reproaches her father for his neglect of the poor prisoner in Ogygia (ll. 44-61). To which Zeus replies, that with all their goodwill for Odysseus, they are barred by the inexorable wrath of Poseidon against him, because he had blinded the Cyclops. Yet he is willing to counsel means for the return of the wanderer and the conciliation of Poseidon (ll. 62-79).

Athena seizes the favourable moment, and demands that Hermes be sent to Ogygia to bid Calypso set her hapless lover free (ll. 80-87).

Meanwhile Athena, assuming the character of Mentès, king of the Taphians, visits the palace of Odysseus in Ithaca. There she is welcomed by his son Telemachus, who leads her into the hall, apart from the noisy rout of those chieftains and princes who, on pretence of wooing Penelope, the wife (or, as they asserted, the

widow) of Odysseus, were carousing day after day in the palace (ll. 88-157). Telemachus complains bitterly to his guest of this outrage, which could never have taken place, he says, had his father been yet alive.

Then Athena, speaking in the person of Mentès, claims to be an old friend of Odysseus, and confidently affirms that he still lives, and will soon return home. But she wonders at the sight of the insolent and overbearing company in the house (ll. 158-229). Yes, replies Telemachus, they are emboldened by the assurance of my father's death; they persecute my mother with their importunities, they devour my substance, and by and by they mean to destroy me (ll. 230-251). Athena, indignant at such cruelty and cowardice, counsels Telemachus to summon an assembly of the people of Ithaca, and publicly order the suitors to quit the palace. Penelope may go back to her own parents' home, and Telemachus must make a journey to Pylos and Sparta to learn from Nestor and Menelaus about his father's fate. If he hears that he is alive, he may still patiently endure: but if he gets tidings of his death, there will be serious work for him to do. While Telemachus is thanking his kindly guest and seeking to detain him yet awhile, suddenly he passed out of sight, and Telemachus knew that king Mentès had been no mortal king, but one of the heavenly powers (ll. 252-324).

Now Phemius the harper was singing for the suitors the sad story of the return of the Achaeans from Ilium. Then Penelope came down from her bower, and bade the minstrel choose some happier theme. But Telemachus asserts his own will in the matter, and sends his mother from the banqueting hall. After this he announces the assembly for the next day, and sternly rebukes the suitors, calling down on them the wrath of heaven.

Antinous and Eurymachus, two of the leading chiefs, make reply, and mock him for his brave words, and question him about the guest who has just departed (ll. 325-420).

Thus the day ends, and Telemachus is lighted to his room by the faithful old nurse Eurycleia; and all night long he lies awake, thinking of the journey he has to take to learn news of his father (ll. 421-444).

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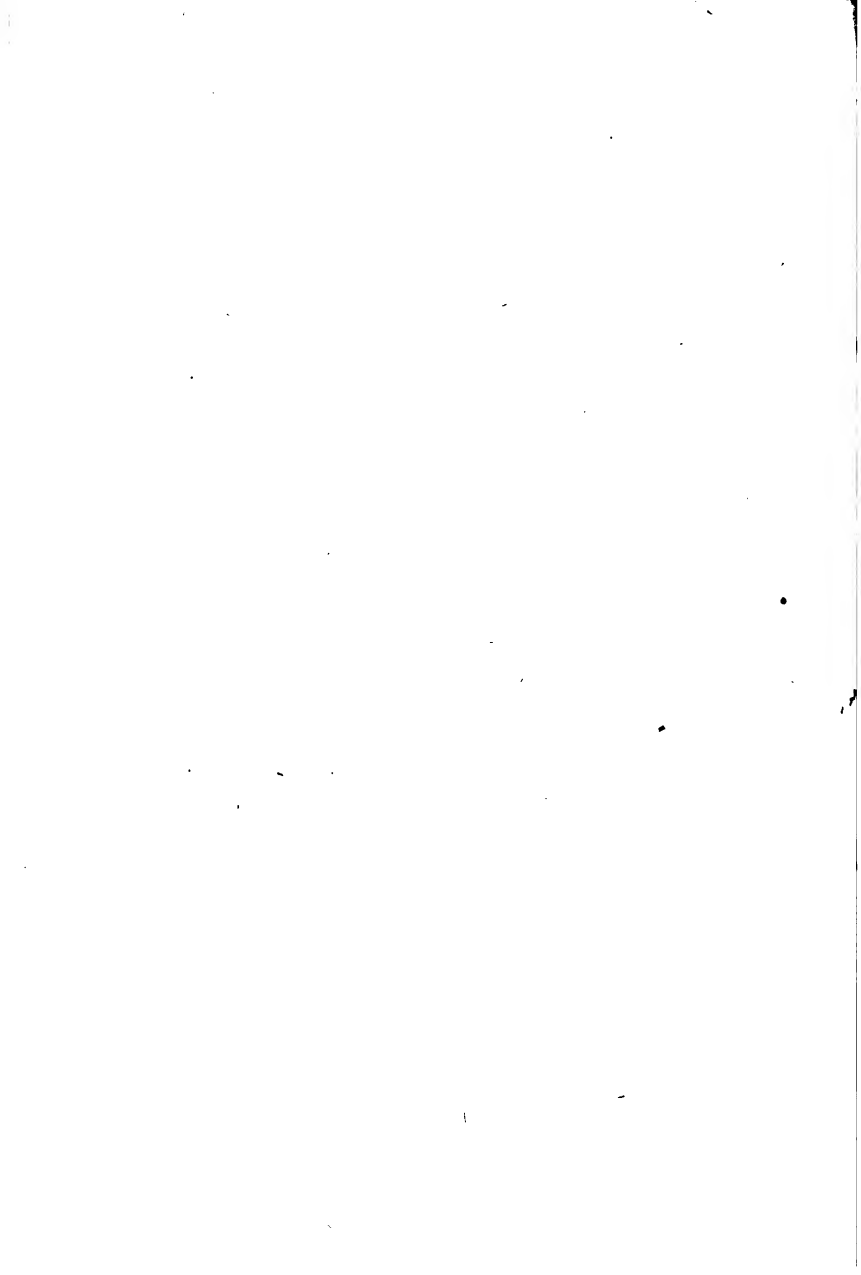
Here the first book of the *Odyssey* ends. The story goes on to tell how the assembly is convened, and how Zeus sends a favourable omen for all men to see, which is interpreted as pointing to the return of Odysseus and the destruction of the suitors.

Telemachus, in spite of every obstacle and menace, sets sail for Pylos; and Athena, this time taking the character of Mentor, an old friend of the house, accompanies him.

So Telemachus visits Nestor, who sends him on to Menelaus at Sparta, where he hears of the revelation made by Proteus, that Odysseus is detained in the island of Ogygia. When Telemachus returns from Sparta to Ithaca, Odysseus has already landed there, and is in the hut of the loyal swineherd Eumaeus. But, as Athena has disguised Odysseus as a beggar, Telemachus fails to recognise him, though the old house-dog Argus knows his master. Then Odysseus discloses himself; and the father and son devise a plan for slaying the insolent suitors. Odysseus, by a stratagem of Penelope, gets his own famous bow into his hands, and the suitors are soon shot down in the palace. Athena appears once more upon the scene, to make reconciliation between Odysseus and the people of Ithaca, who had been enraged at the slaying of the suitors, among whom they had many relatives and friends; and the story ends with the happy reunion of the long-parted family.

But a hint is given at the end of the tale that the aged king can find no rest in the quiet of restored sovereignty. He cannot cease from travel. We hear him calling his old comrades round him once more:—

Come, my friends,  
'Tis not too late to seek a newer world.  
Death closes all: but something ere the end,  
Some work of noble note may yet be done,  
Not unbecoming men who strove with Gods.



## ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. ἼΑθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

### Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν προλίεθρον ἔπερσε  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,  
ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐτάρων. 5  
ἀλλ' οὐδ' ὧς ἐτάρους ἐρῶσατο, ἰέμενός περ'  
αὐτῶν γὰρ σφετέρῃσι ἀτασθαλίῃσι δλοῦτο,  
νῆπιοι, οἳ κατὰ βοῦς Ἵπερίονος Ἥελιοιο  
ἦσθιον· αὐτὰρ ὃ τοῖσι ἀφείλετο νόστιμον ἡμᾶρ.  
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἶπέ καὶ ἡμῖν. 10

### The detention of Odysseus in Calypso's isle.

Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,  
οἴκοι ἔσαν; πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν  
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,  
νύμφη πόντι' ἔρυκε Καλυψὼ, δία θεάων,  
ἐν σπέσσι γλαφυροῖσι, λιχαιομένη πόσιν εἶναι. 15  
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,  
τῷ οἳ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
εἰς Ἴθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενείαιεν 20  
ἀντιθέψ' Ὀδυσῆι πάρος ἦν γαίαν ἰκέσθαι.

Athena, in Poseidon's absence, claims the protection  
of Zeus for Odysseus.

'ΑΛΛ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,  
ἀντιῶν ταύρων τε καὶ ἀρνεῶν ἑκατόμβης. 25  
ἐνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.  
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
μῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
τὸν ῥ' Ἀγαμέμνονιδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
τοῦ δ' γ' ἐπιμηθεῖς ἐπέ' ἀθανάτοισι μετηῦδα·

“Ὡ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιώωνται.  
ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
σφῆσις ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγ' ἔχουσιν,  
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35  
γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,  
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,  
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,  
μήτ' αὐτὸν κτείνειω μήτε μνάσθαι ἄκοιτιν  
ἐκ γὰρ Ὀρέσταιο τίσις ἔσσειται Ἀτρεΐδαο, 40  
ὀππότε' ἀν ἠβήσῃ τε καὶ ἧς ἱμείρεται αἴης.  
ὡς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε·

Τὸν δ' ἡμέμβετ' ἐπεῖτα θεὰ γλαυκῶπις Ἀθήνη·  
‘ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45  
καὶ λίην κείνός γε ἰοικότι κείται ἀλέθρῳ·  
ὡς ἀπόλοιτο καὶ ἄλλος ὅστις τοιαυτὰ γε ῥέζει.  
ἀλλὰ μοι ἀμφ' Ὀδυσῆι δαΐφροني δαλεται ἦτορ,  
δυσμόρφ, ὃς δὴ δηθὰ φιλῶν ἀπο πῆματα πάσχει

νήσῳ ἐν ἀμφιρῦτῃ, ὄθι τ' ὀμφαλός ἐστι θαλάσσης. 50  
 νήσος δεινὴρῆσσα, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης  
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς  
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55  
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλοῖσι λόγοισι  
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,  
 ἴμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
 ἧς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ  
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζω  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσσαο, Ζεῦ;

Τῆν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 ἔτεκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαθοίμην, 65  
 ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰὲν  
 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν,  
 ἀντίθεον Πολύφημον, δν κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75  
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες  
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει  
 δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
 ἀθανάτων ἀέκῃ θεῶν ἐριδαινόμενον οἶος.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
 ὦ πάτερ ἡμέτερε Κρονίδη, ἕπατε κρειόντων,



εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
 νοστήσαι Ὀδυσῆα δαίφρονα ὄνδε δόμονδε,  
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,  
 νῆσον ἔς Ὠλυγίην ὀτρύνομεν, ὄφρα τάχιστα 85  
 Νύμφη ἐυπλοκάμῳ εἴπη νημερτέα βουλήν,  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.  
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὄφρα οἱ υἱὸν  
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,  
 εἰς ἀγορὴν καλέσασα κάρη κομόωντας Ἀχαιοὺς 90  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.  
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,  
 ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95

Athena appears to Telemachus in Ithaca, assuming  
 the person of Mentès.

\*Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην  
 ἦδ' ἐπ' ἀπίρονα γαῖαν ἅμα πνοῆς ἀνέμοιο.  
 [εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χάλκῳ,  
 βριθὺν, μέγα, στιβαρὸν, τῷ δάμιησι στίχας ἀνδρῶν 100  
 ἠρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]  
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων ἀίξασα,  
 στή δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,  
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105  
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας. οἳ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
 ἦμενοι ἐν ῥινοῖσι βοῶν, οὗς ἔκταναν αὐτοί.  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἳ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητήρσι καὶ ὕδωρ, 110  
 οἳ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας

υλίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδῆς,  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένος ἦτορ,  
 ὕσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἔλθων 115  
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμῆν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἶσινδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξεῖνον δηθὰ θύρησιν ἐφεισάμεν' ἐγγύθι δὲ στάς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἐκαίρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
 δέλπνου πασσάμενος μυθήσεται ὄττεό σε χρή.'

Ἄως εἰπὼν ἠγεῖθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125  
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν  
 δουροδόκης ἔντοσθεν ἐνξόου, ἔνθα περ ἄλλα  
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλὰ,  
 αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λίτα πετάσσας, 130  
 καλὸν δαιδάλεον ὑπὸ δὲ θρήνυς ποσὶν ἦεν.  
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων  
 μνηστήρων, μὴ ξεῖνος ἀνηθείς ὀρυμαγδῷ  
 δέλπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροίτο. 135  
 χέρνυβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων 140  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας  
 παντοίων, παρὰ δὲ σφί τίθει χρύσεια κύπελλα  
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπέχετο οἶνοχοεῶν.

The suitors in the palace of Odysseus.

ἼEs δ' ἦλθον μνηστήρες ἀγήνορες. οἱ μὲν ἔπειτα  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,  
 κούροι δὲ κρητήρας ἐπεστέψαντο ποτοῖο.  
 οἱ δ' ἐπ' ὄνειαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150  
 μνηστήρες, τοῖσι μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,  
 μολπὴ τ' ὄρηστος τέ· τὰ γάρ τ' ἀναθήματα δαιτός.  
 κήρυξ δ' ἐν χερσὶν κίθαρην περικαλλέα θῆκε  
 Φημίω, ὃς ῥ' ἦειδε παρὰ μνηστήρῳ ἀνάγκη.  
 ἦ τοι ὁ φορμύζων ἀνεβάλλετο καλὸν αἰεῖδεν, 155

Telemachus converses with Athena, and enquires about  
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,  
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·  
 Ἔεινε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἶπω ;  
 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρῖς καὶ αἰοιδῇ,  
 ῥεῖ', ἐπεὶ ἀλλότριον βίβλον νῆπιονον ἔδουσιν, 160  
 ἀνέρος οὐ δὴ πον λευκ' ὀστέα πύθεται ὄμβρω  
 κείμεν' ἐπ' ἠπείρου, ἦ εἰν ἄλλ' κῦμα κυλίνδει.  
 εἰ κείων γ' Ἰθάκηδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι  
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165  
 νῦν δ' ὁ μὲν ὧς ἀπόλωλε κακὸν μόνον, οὐδέ τις ἡμῖν  
 θαλπωρῇ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὄλετο νόστιμον ἡμᾶρ.  
 ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον·  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆς; 170  
 ὀπποῖης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἤγαγον εἰς Ἰθάκην; τίνας ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν ὀλομαι ἐνθάδ' ἰκέσθαι.  
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ,  
 ἧὲ νέον μεθέπεις, ἧ καὶ πατρώϊός ἐσσι 175  
 ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
 Μέντης Ἀγχιάλιο δαΐφρονος εὐχομαι εἶναι 180  
 υἱός, ἀτὰρ Ταφίλοισι φιληρέτμοισιν ἀνάσσω.  
 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἧδ' ἐτάροισι,  
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἶθωνα σιδήρου.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185  
 ἐν λιμένι Ῥεῖθρφ, ὑπὸ Νηίφ ὕληεντι.  
 ξεῖνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθῶν  
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλῳδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190  
 γρηὶ σὺν ἀμφιπόλφ, ἧ οἱ βρῶσίν τε πόσιν τε  
 παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοσπέδιο.  
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὺν πατέρ'. ἀλλὰ νῦ τόν γε θεοὶ βλάπτουσι κελεύθου.  
 σὺ γάρ πω τέθηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196  
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντφ,  
 νήσφ ἐν ἀμφιρύτφ, χαλεποὶ δέ μιν ἄνδρες ἔχουσι,  
 ἄγριοι, οἳ που κείνον ἐρυκανόωσ' ἀέκοντα.  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι ὀίω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδῶς.  
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης  
 ἔσοεται, οὐδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχρησι·

φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
 ἄλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῦ τόσος παῖς εἰς Ὀδυσῆος.

αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἕοικας  
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,  
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
 Ἄργείων οἱ ἄριστοι ἔβαν κοίλης ἐπὶ νηυσὶν  
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμὲ κείνους.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 ' τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 μήτηρ μὲν τ' ἐμὲ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
 οὐκ οἶδ'. οὐ γὰρ πῶ τις ἐδὸν γόνου αὐτοῦ ἀνέγνω.  
 ὡς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
 ἀνέρος, δν κτεάτεσσιν ἑοῖς ἐπι γῆρας ἔτεγμε.  
 νῦν δ' ὅς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,  
 τοῦ μ' ἐκ φασὶ γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

*Athena complains of the presence of the suitors,*

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 ' οὐ μὲν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω  
 θήκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον  
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;  
 εἰλαπίη ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226  
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι  
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
 αἴσχεα πόλλ' ὄρων, ὅς τις πιτυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 230  
 ' ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεια ἠδὲ μεταλλάξ,  
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὄφρ' ἔτι κείνους ἀνὴρ ἐπιδήμιος ἦεν  
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες.

οὐ κείων μὲν ἄιστον ἐποίησαν περὶ πάντων  
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην, 235  
 εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δῆμῳ,  
 ἢ φιλῶν ἐν χερσίν, ἐπεὶ πόλεμον τολύπυεσε.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἦδέ κε καὶ ᾗ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀηρεΐψαντο·  
 οἶχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε  
 κάλλιπεν· οὐδ' ἔτι κείων ὀδυρόμενος στεναχίζω  
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.  
 δοσοὶ γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245  
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζυκύνθῳ,  
 ἦδ' ὄσσοι κραναῆν Ἰθάκην κάτα κοιρανέουσι,  
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
 ἦ δ' οὐτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτῆν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250  
 οἶκον ἐμόν· τάχα δὴ με διαῤῥαίσουσι καὶ αὐτόν·  
 Τὸν δ' ἐπαλαστήσασα προσηΐδα Παλλὰς Ἀθήνη·  
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος  
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.  
 εἰ γὰρ νῦν ἐλθὼν δόμον ἐν πρώτῃσι θύρῃσι 255  
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα  
 οἶκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·  
 ᾗχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260  
 φάρμακον ἀνδροφόνου διζήμενος, ὄφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὃ μὲν οὐ οἱ  
 δῶκεν, ἐπεὶ ῥά θεοὺς νεμεσίζετο αἰὲν ἔοντας,  
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνώως.  
 τοῖος ἐὼν μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς· 265  
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

bids Telemachus dismiss them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,  
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
 οἶσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα  
 ὄππως κε μνηστήρας ἀπώσεται ἐκ μεγάροιο. 270  
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζσο μύθων  
 αὔριον εἰς ἀγορὴν καλέσας ἤρωας Ἀχαιοὺς  
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
 μνηστήρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἄνωχθι,  
 μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275  
 ἄψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·  
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἕδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκνῶς ὑποθήσομαι, αἶ κε πίθῃαι·  
 νῆ' ἄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη, 280  
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἶπησι βροτῶν, ἢ ὅσσαν ἀκούσης  
 ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,  
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βλοτου καὶ νόστου ἀκούσης,  
 ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἔόντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290  
 σῆμά τέ οἱ χεῦται καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ὄππως κε μνηστήρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείης ἢ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ

νηπιάδας ὀχέειω, ἐπεὶ οὐκέτι τηλίκος ἔσσι.  
 ἦ οὐκ ἄλεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονίᾳ,  
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300  
 καὶ σὺν, φίλος, μάλα γάρ σ' ὀρόω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἶπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἠδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·  
 'ξείν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατῆρ ῥ' παιδὶ, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται  
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξεῖνοισι διδοῦσι.'

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315  
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,  
 αἰτίς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,  
 καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

**The goddess vanishes.**

'Ἡ μὲν ἄρ' ὡς εἶπούσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 ὄρνις δ' ὡς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320  
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατρὸς  
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἦσι νοήσας  
 θάμβησεν κατὰ θυμόν· ὄϊσατο γὰρ θεὸν εἶναι.  
 αὐτίκα δὲ μνηστήρας ἐπῶχετο ἰσόθεος φῶς.

**The song of Phemius attracts Penelope.**

Τοῖσι δ' αἰοιδὸς ἄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325



εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε  
 λυγρὸν, δν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδῆν  
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·  
 κλίμακα δ' ὑψηλὴν κατεβήσεται οἷο δόμοιο, 830  
 οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὴ ἔποντο.  
 ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,  
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 835  
 δακρῦσασα δ' ἔπειτα προσηΐδα θεῖον ἀοιδόν·

‘Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἶδας,  
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδό·  
 τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ  
 οἶνον πινόντων· ταύτης δ' ἀποπαυέ' ἀοιδῆς 340  
 λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ  
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἕλαστον.  
 τοίην γὰρ κεφαλὴν ποθέω μεμιμημένη αἰεὶ  
 ἀνδρὸς, τοῦ κλέος εὐρὸν καθ' Ἑλλάδα καὶ μέσον Ἄργος.’

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 345  
 ‘μῆτερ ἐμῆ, τί τ' ἄρα φθονέεις ἐρήηρον ἀοιδόν  
 τέρπειν ὄππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ  
 αἴτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν  
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεΐδω· 850  
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρώποι,  
 ἢ τις ἀκούοντεςσι νεωτάτη ἀμφιπέληται.  
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 855  
 [ἄλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμισε,  
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

ἼΗ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360  
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.  
 ἐς δ' ὑπερφ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ  
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνον  
 ἦδ' ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

*Telemachus bids the suitors take their leave:*

Μνηστήρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδεύοντα· 365  
 πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.  
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·

ἼΜητρὸς ἐμῆς μνηστήρες ὑπέρβιον ὕβριον ἔχοντες,  
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ 370  
 τοιοῦδ' οἷος ὄδ' ἔστι, θεοῖς ἐναλγικίος αὐδῆν.

ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κίοντες  
 πάντες, ὡς ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,  
 ἐξιέναι μεγάρων ἄλλας δ' ἀλεγύνετε δαίτας,  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375  
 εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοῦς ἐπιβώσομαι αἰὲν ἔόντας,  
 αἰεὶ κέ ποθι Ζεὺς δῶσι παλῦτιτα ἔργα γενέσθαι·  
 νήποιοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

ἼὩς ἔφαθ', οἱ δ' ἄρα πάντες ὀδᾶξ ἐν χεῖλεσι φύντες  
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

*Antinous retorts, and Eurymachus asks about their  
 guest who had just gone.*

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
 ἼΤηλέμαχ', ἡ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
 ἠψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν 385

μῆ σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων  
ποιήσειεν, ὃ τοι γενεῇ πατρώϊόν ἐστιν.<sup>2</sup>

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
'Αντίω', ἦ καί μοι νεμεσήσεται ὅττι κεν εἶπω;  
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390

ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;  
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἰψά τέ οἱ δῶ  
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.  
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἦδὲ παλαιοί, 395  
τῶν κέν τις τόδ' ἔχησιν, ἐπεὶ θάναε διὸς Ὀδυσσεύς·  
αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέροιο  
καὶ δμῶων, αὖς μοι ληίσσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦδα·  
'Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείται, 400  
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν  
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.  
μῆ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι  
κτῆματ' ἀπορῥαίσει, Ἰθάκης ἔτι ναιετοῶσης.  
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405  
ὀππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι  
γαίης, ποῦ δέ νύ οἱ γενεῇ καὶ πατρὶς ἄρουρα·  
ἦέ τιw ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
ἦ ἔδον αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
οἶον ἀναίξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐφκει.'

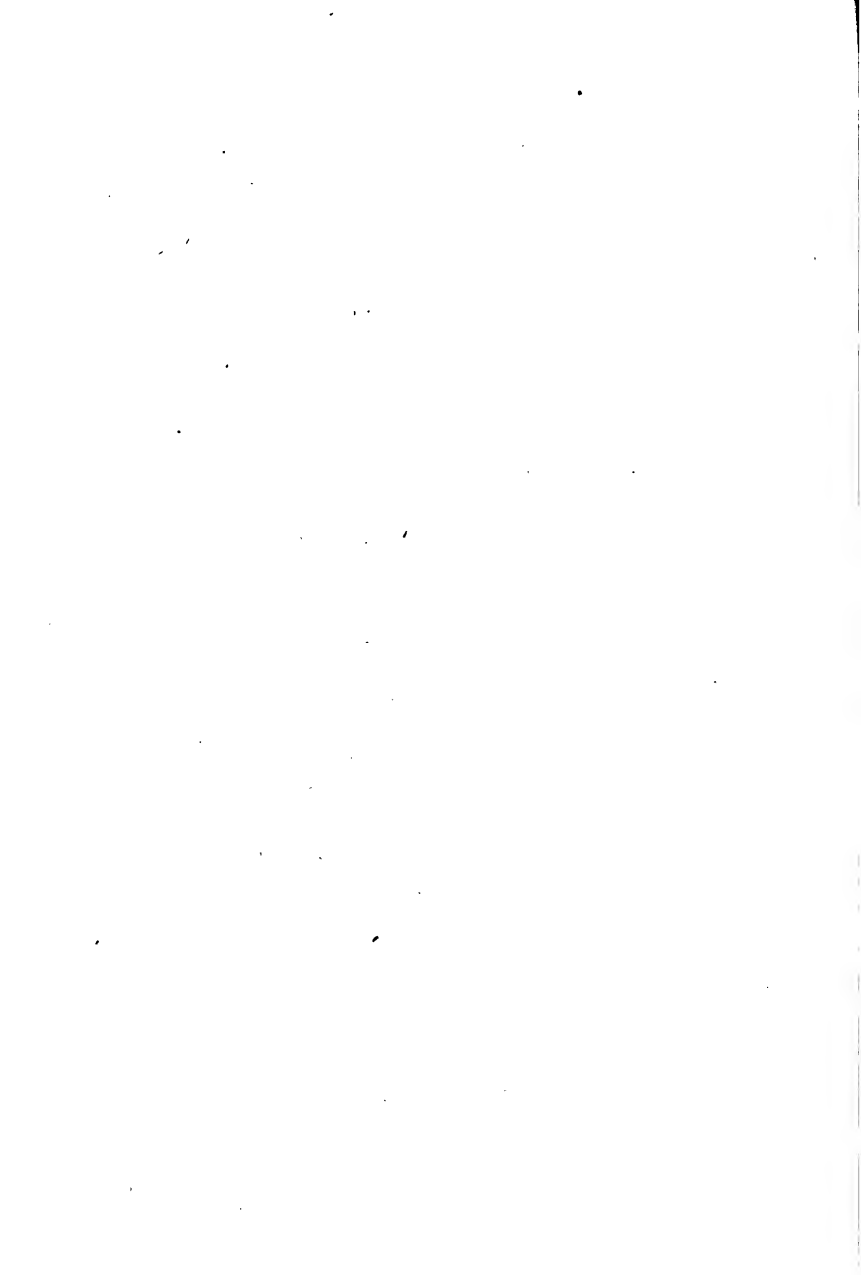
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
οὔτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415  
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.  
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι  
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

Ἄως φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
 οἱ δ' εἰς ὄρχηστὺν τε καὶ ἡμερδεσσαν δοιδῆν 421  
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.  
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·  
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

*Telemachus ponders all night on Athena's advice.*

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425  
 ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 γῶ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα  
 Εὐρύκλει', ὦπὸς θυγάτηρ Πεισηνορῖδαιο,  
 τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430  
 πρωθήβην ἔτ' ἐοῦσαν, ἕεικοσάβοια δ' ἔδωκεν,  
 ἴσα δὲ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῆ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·  
 ἢ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἔ μάλιστα 435  
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἑόντα.  
 ὦξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,  
 ἔζητο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·  
 καὶ τὸν μὲν γραΐης πυκμηδέος ἔμβαλε χερσίν.  
 ἦ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440  
 βῆ β' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη  
 ἀργυρῆ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἐνθ' ὁ γε παννύχιος, κεκαλυμμένος οἶδς ἀώτῳ,  
 βούλευε φρεσὶν ἦσιν ὄδον τὴν πέφραδ' Ἀθήνη.



# SKETCH OF PRINCIPAL HOMERIC FORMS.

## CONTENTS.

§ 1	Epic Dialect.	§ 13	Adjectives.
2	Digamma.	14	The Article.
3	Shortening, lengthening, etc. of Vowels.	15	Pronouns.
4	Contraction.	16	Augment and Reduplication.
5	Hiatus.	17	Terminations of Moods and Tenses.
6	Elision.	18	Contracted Verbs.
7	Apocope.	19	Fut. and Aor. I. Act. and Med.
8	Consonants.	20	Aor. II. Act. and Med.
9	First Declension.	21	Perfect and Pluperfect.
10	Second Declension.	22	Aor. I. and II. Pass.
11	Third Declension.	23	Verbs in $\mu$ .
12	Special Terminations.		

### § 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

### § 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*f*, i. e. *ff*), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as τὸν δ' ἡμίβητ' ἔπειτα ἀναξ or μέγα μήσατο ἔργον, we should expect to find ἔπειτ' ἀναξ and μήσατ' ἔργον. Instead of ἀποείκω or ἀποείνω, we should naturally write ἀπέικω and ἀπέίνω. But there was a time when the words were pronounced *fánaξ*, *férgon*, *áποfείκω*, *áποfείνω*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *Fólkos*, Sanskrit *veças*, Lat. *vicus*; *Fólvos*, *vinum*, 'wine'; *Féσπερος*, *vesper*; *Fιδείν*, *videre*; *Féργον*. 'work.'

## § 3. Vowels.

(1) The  $\alpha$  in Attic generally appears in the Homeric dialect as  $\eta$ , e. g. ἀγορή, πειρήσομαι, πρήσσω, λίην. Sometimes  $\alpha$  is changed to  $\eta$ , as ἠγορέη, ἠμερόεις: or to  $\alpha\iota$ , as παρὰ, καταβατόα.

(2)  $\epsilon$  may be lengthened to  $\epsilon\iota$ , χρύσειος. κεινός, εἶω, Ἑρμείας, σπείος, θείω: into  $\eta$ , τιθήμενος, ἡύ.

(3)  $ο$  lengthened to  $ου$ , πουλὺς, μῦνος, οὔλος for ὄλος: to  $οι$ , πνοιή. ἠγνοήσε: to  $ω$ , Διώνυσος, ἀνώστως.

(4)  $\eta$  shortened to  $\epsilon$ , as in Conjunctives ἰθύνετε, εἶδετε, πειρήσεται, μίσγεαι:  $\omega$  to  $ο$ , as in Conjunctives τραπέιομεν, ἐγείρομεν.

(5) Before or after  $\eta$  the addition of  $\epsilon$  is not uncommon, as ἔηκε = ἦκε, ἠέλιος = ἥλιος, as also before  $\epsilon$ , as ἔεδνα, ἐέικοσι.

(6)  $\alpha\omicron$  ( $\eta\omicron$ ) often changes to  $\epsilon\omega$ , as Ἄτρείδᾱ, Ἄτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in  $\xi\omega$  often read as εἶω. Cp. ἀπειρέσιος and ἀπερείσιος.

## § 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that  $\epsilon\omega$  and  $\epsilon\omega\nu$  may contract into  $\epsilon\upsilon$ , as θάρσεν, γεγάνειν, βάλλειν.

(2) Frequently words remain uncontracted, as δέκων, πάϊς, δστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἰρὸς (ἰερὸς), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῶ, Ἄτρείδῶ, δῆ αἰ, δῆ ἔβδομος, ἐπεὶ οὔ. This is called *Synizesis*.

## § 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels  $\iota$  and  $\upsilon$ , as παιδὶ | ὄπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in Arsis, as ἀντιθέφ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

## § 6. Elision.

In the Homeric hexameter not only are the vowels  $\alpha$ ,  $\epsilon$ ,  $ο$ , elided, but also frequently the diphthongs  $\alpha\iota$ , as βούλομ' ἐγὼ, and  $οι$  in μοι and τοι, as well as  $\iota$  in the dative and in  $\delta\tau\iota$ . The  $\nu$  ἐφελκυστικὸν stands before consonants as well as before vowels.

§ 7. *Αροκορε*.

Before a following consonant, the short final vowel in *ἄρα, παρὰ, ἀνά, κατά*, may be dropped. This is called *Αροκορε*. The *τ* of *κατ[ὰ]* so shortened assimilates itself to the following consonant—*κάππεσε, κάμμορος, κάπ πέδιον, κὰκ κορυφήν, κάλλιπε, κὰδ δ' ἄρα*; and similarly the *ν* of *ἀν[ὰ]* before a following *π* or *λ*, as *ἄμ πεδίον, ἀλλύεσκε*.

§ 8. Consonants.

We often find—

(1) *Metathesis*, especially with *ρ* and *α*, e. g. *καρδίη* and *κραδίη, θάρσος* and *θράσος, κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of *λ, μ, ν, ρ*, as *ἔλλαβον, ἔμμαθον, ἐύννητος, τόσσος*: so, also, *ἔππων, ἔττι, πελεκκῶν, ἔδδισε*. A short final vowel is often made long when followed by a word which begins with *λ, μ, ν, ρ, σ, δ*, or which originally began with the *F* (§ 2), as *πολλᾶ λισσομενος, ἔτι νῦν, ἐνὶ μεγάροισι*.

(3) Conversely, a single *λ* or *σ* may take the place of the double liquid or sibilant, as *Ἀχιλεὺς, Ὀδυσσεύς*.

DECLENSIONS.

§ 9. First Declension.

(1) For *ᾶ* in the singular, Homer always has *η, Τροίη, θήρη, νηνήης*, except *θεᾶ* and some proper names.

(2) *ᾶ* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια, οια*, as *ἀληθείη* for *ἀλήθειᾶ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾶ*, as *ἰπώτᾶ, νεφεληγερέτᾶ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *ων* or *εων*, sometimes contracted to *ων*, as *γαϊῶων, ναυτέων, παρειῶων*.

(6) Dat. plur. *ησι* or *ης*, as *πύλῃσι, σχίζῃς*; but *θεαῖς, ἀκταῖς*.

§ 10. Second Declension.

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιν*.

(3) Dat. plural *οισι[ν]*.

§ 11. Third Declension.

(1) Dat. and Gen. dual *οιν*.

(2) Dat. plur. *οσι, εσσι*, and, after vowels, *οσι*.

(3) Nouns in *ης (εσ)* and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *εως*. In the



terminations *eos, ees, eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐβρέ-εος* contracts into *εὐβρέϊος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλήϊος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ῆεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *᾽Οδυσσεά*.

(5) Words in *is* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ἰων*, *ιας*, *ἰεσσι*. But we find also *πόληος* (cp. *μάντης*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῖς*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηϊ*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατί*, Acc. *κᾶτα* (from *κράς*, masc.).

(b) *γόνυ* and *δῶρυ* make *γούνατος*, *γουνὸς*, and *δούρατος*, *δουρός*.

(c) *νῆς*, besides the regular forms in Second Declension, has Gen. *νῆος*, Dat. *νῆι*, Acc. *νῆα*, Nom. plur. *νῆες*, Dat. *νῆασι*, Acc. *νῆας*, Dual *νῆε*.

### § 12. Special Terminations.

(1) The termination *φι*[*ν*] (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνήφι*, *ἀπ' ἱκριόφιν*, *διὰ στήθεσφιν*, *δοτεόφιν θῆς*; Dat. *θύρηφι*, *βιήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἱπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(a) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλιόθι* *πρὸ*, *κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἄιδόσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ἔνδε δόμονδε* the termination is added both to the possessive and the noun.

### § 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὁμοίη*, *αἰσχρῆ*, except *δία*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρὸς*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

(3) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εἰα* to *εα* or *εη*, as *βαθέη*, *ἀκέα*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις*, *τιμῆς*, and *οεις* may contract *οε* to *ευ*, as *λωτεύντα* for *λωτέοντα*.

(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέσσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λαρῶτατος, οἰζυρῶτατος*. The Comparative and Superlative forms in *ων, ιστος* are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. τοῖο, Dual Gen. τοῦν, Nom. plur. τοί, ταί, Gen. τάων, Dat. τοῖσι, τῆσι, τῆς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μευ ἐμεῖο, ἐμέθεν	σεῖο, σεῦ, σεῖο σέθεν	ξο, εὔ, εἶο, ξθεν
Dat. "	.. ..	τοι, τείν	οἶ, εἶο
Acc. "	.. ..	.. ..	ἐ, ἐί, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφωίν
Nom. Plur.	ἄμμε	ὑμμε	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφέας, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (ᾶ), ἡ, ὄν	ναίτερος.
Second Person	τεδς, ἡ, ὄν	ὑμδς, ἡ, ὄν	σφαίτερος.
Third Person	ἐδς, ἡ, ὄν	σφδς, ἡ, ὄν	

(3) Special forms of the Pronoun τίς.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun ὅστις.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὄτεν, ὄττεο, ὄττεν	ὄτέων
Dat.	ὄτεφ	ὄτέοισι
Acc.	ὄτινα, ὄττι	ὄτινας, ὄσσα.

(5) Special forms of Relative Pronouns.

Gen. δού, (al. δο). ἕης. Dat. plur. ῥοι, ῥς.

## VERBS.

## § 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεφα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐπέφραδον (φράζω), ἐπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἠνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἕσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. βερυπαμένα, Od. 6. 59. In δέγμαι (δέχομαι) the reduplication is lost, in δείδεγμα, δείδια (root δι) it is irregular.

## § 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλῃσι, βάλλῃσι, ἐθέλῃσθα, καλοῖσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, διώκετον, θωρήσσεσθον. In the plural μεσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination σαι, σο, as λιλαίεαι, βούλειαι, Conjunct. ἔχηαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἔπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδαίαται, κέατο (ἔκειντο), ἀπολοίατο.

(5) The termination of the Inf. is frequently μναι, or μεν. Pres. ἀκουέ-μεν(αι), Fut. κελυσέ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is έειν, as πιέειν, θανέειν, and from some -αω and -εω verbs we have -ἤμεναι and -ῆναι, as φορῆναι.

(6) The terminations σκον and σκομην express repetition of the action (iterative form). They are attached to Imperf. and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ᾤθεσκον, ῥίπτασκον, κρύπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἐλάσσασκον, μνησά-σκετο. In μ verbs the terminations are attached directly to the stem, δό-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κείμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. II. 587, from ἐφανην.

## § 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εου into ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *δρώω* (*δρῶω*), *δράω* (*δρῆω*), *δρώωσι* (*δρῶωσι*), *μνάσθαι* (*μνάσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβῶντες*, from *ήβῶω*, *δρῶοιμι* from *δρῶω*.

(3) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ήπνῶντες*. Such forms as *ἀρῶωσι* (*ἀρῶωσι*) and *δηιόφην* (*δηιοίην*) follow the rule of verbs in *άω*.

### § 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιῶω*, i. e. *ἀντιάσω*, *ἀντιῶω*, *ἀντιῶω*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i. e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἰλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχενα ἔχεα*, *καίω ἔκηα*, *σεύω ἔσσενα*. Cp. *εἶπα* for *εἶπον*.

### § 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e. g. *ἔστυγον* is more primitive than *στυγέω*, *ἔκτυπον* than *κτυπέω* *ἔμακον* than *μηκάομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ᾶ*. We find such forms as *ἴξον* (*ἴκω*), *ἐβήσето* (*βαίνω*), *ἐδύσето*, *δυσόμενος* (*δύνω*), *ἔρσο* (*ἔρρυμι*), *λέξο* (*λέγω*), *ἄξετε* (*ἄγω*), *οἶσε* (*οἶω = φέρω*), *ἄξέμεν*, *ἔρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *ἔκταν* (*κτείνω*), *ἐμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e. g. *ἐδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λύτο* (*λύω*), *ἔχυτο*, *χύμενος* (*χέω*), *ἔυτο* (*σεύω*), *ἔρτο* (*ἔρρυμι*).

### § 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηῶς*, *πεφύασα*, *ἴστηῶς*, *δεδιότες*, etc.

(2) The Pluperfect is found with the uncontracted terminations *ea, eas*.  $\epsilon\epsilon(\nu) = \epsilon\iota(\nu)$ ; sometimes  $\epsilon\epsilon$  becomes  $\eta$ , as in  $\eta\delta\eta$ .

### § 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as  $\xi\mu\chi\theta\epsilon\nu$ ,  $\tau\rho\acute{\alpha}\phi\epsilon\nu$ ,  $\xi\kappa\tau\alpha\theta\epsilon\nu$ , and the Infin. in *ήμεναι* and *ήμεν* instead of *ήναι*.

(2) In the Conjunctive the uncontracted form in *εω* is generally used, and  $\epsilon$  is often lengthened to  $\epsilon\iota$  or  $\eta$ , while the connecting vowel in Dual and Plural is shortened; e. g.  $\delta\alpha\epsilon\iota\omega$  ( $\epsilon\delta\acute{\alpha}\eta\eta$ ),  $\sigma\alpha\pi\acute{\eta}\eta$  ( $\sigma\acute{\eta}\pi\omega$ ),  $\mu\gamma\acute{\eta}\eta\varsigma$ , (al.  $\mu\gamma\epsilon\iota\eta\varsigma$ ),  $\mu\gamma\acute{\epsilon}\omega\sigma\iota$ ,  $\delta\alpha\mu\epsilon\iota\epsilon\tau\epsilon$ .

### § 23. Verbs in $\mu$ .

(1) The principal peculiarities of the verbs  $\iota\sigma\tau\eta\mu$ ,  $\tau\acute{\iota}\theta\eta\mu$ ,  $\iota\eta\mu$ ,  $\delta\acute{\iota}\delta\omega\mu$ , are given as follows.

	(a) $\iota\sigma\tau\eta\mu$	(b) $\tau\acute{\iota}\theta\eta\mu$	(c) $\iota\eta\mu$	(d) $\delta\acute{\iota}\delta\omega\mu$
Indic. Pres.				
2nd Sing.	.. ..	$\tau\acute{\iota}\theta\eta\sigma\theta\alpha$	$\tau\epsilon\iota\varsigma$	$\delta\acute{\iota}\delta\omega\acute{\iota}\sigma\theta\alpha$ $\delta\acute{\iota}\delta\omega\acute{\iota}\varsigma$
3rd Sing.	.. ..	$\tau\acute{\iota}\theta\epsilon\acute{\iota}$	$\tau\epsilon\iota$	$\delta\acute{\iota}\delta\omega\acute{\iota}$
3rd Plur.	.. ..	$\tau\acute{\iota}\theta\epsilon\acute{\iota}\sigma\iota$	$\tau\epsilon\acute{\iota}\sigma\iota$	$\delta\acute{\iota}\delta\omega\acute{\iota}\sigma\iota$
Indic. 1st Aor.	.. ..	.. ..	$\xi\eta\kappa\alpha$	
„ Imperf.	.. ..	.. ..	$\tau\epsilon\acute{\iota}\nu$	$\epsilon\delta\acute{\iota}\delta\omega\omega$
Imperat.	$\iota\sigma\tau\alpha$	.. ..	.. ..	$\delta\acute{\iota}\delta\omega\theta\iota$
Infin. Pres.	$\iota\sigma\tau\acute{\alpha}\mu\epsilon\nu\alpha\iota$	$\tau\acute{\iota}\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$	$\acute{\iota}\mu\epsilon\nu[αι]$	$\delta\acute{\iota}\delta\acute{\omega}\mu\epsilon\nu$ $\delta\acute{\iota}\delta\omega\acute{\delta}\nu\alpha\iota$ $\delta\acute{\omega}\mu\epsilon\nu[αι]$
„ 2nd Aor.	$\sigma\acute{\tau}\eta\mu\epsilon\nu\alpha\iota$	$\theta\acute{\epsilon}\mu\epsilon\nu[αι]$	$\xi\mu\epsilon\nu$	
„ Perf.	$\xi\sigma\tau\acute{\alpha}\mu\epsilon\nu[αι]$			
Conjunctive				
2 Aor.				
1st Sing.	$\sigma\tau\acute{\epsilon}\omega$ ( $\sigma\tau\acute{\epsilon}\iota\omega$ )	$\theta\acute{\epsilon}\omega$ ( $\theta\acute{\epsilon}\iota\omega$ )	$\mu\epsilon\theta\text{-}\epsilon\acute{\iota}\omega$	
2nd Sing.	$\sigma\tau\acute{\eta}\eta\varsigma$	$\theta\acute{\eta}\eta\varsigma$ ( $\theta\acute{\epsilon}\acute{\iota}\eta\varsigma$ )		[ $\delta\acute{\omega}\sigma\iota$ ]
3rd Sing.	$\sigma\tau\acute{\eta}\eta$	$\theta\acute{\eta}\eta$ ( $\theta\acute{\epsilon}\acute{\iota}\eta$ )	$\acute{\eta}\sigma\iota$ , $\acute{\alpha}\nu\text{-}\acute{\eta}\eta$	$\delta\acute{\omega}\eta\sigma\iota$ , $\delta\acute{\omega}\eta$
1st Plur.	$\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu$ ( $\sigma\tau\acute{\epsilon}\iota\omega\mu\epsilon\nu$ )	$\theta\acute{\epsilon}\omega\mu\epsilon\nu$ ( $\theta\acute{\epsilon}\iota\omega\mu\epsilon\nu$ )	.. ..	$\delta\acute{\omega}\omega\mu\epsilon\nu$
2nd Plur.	.. ..	$\theta\acute{\epsilon}\acute{\iota}\epsilon\tau\epsilon$	.. ..	
3rd Plur.	$\pi\epsilon\rho\iota\text{-}\sigma\tau\acute{\eta}\omega\sigma\iota$	.. ..	.. ..	$\delta\acute{\omega}\omega\sigma\iota$
Dual	$\pi\alpha\rho\text{-}\sigma\tau\acute{\eta}\epsilon\tau\omicron\nu$			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as  $\tau\acute{\iota}\theta\epsilon\nu$ ,  $\acute{\iota}\epsilon\nu$ : also  $\acute{\iota}\sigma\tau\alpha\nu$  and  $\sigma\tau\acute{\alpha}\nu = \acute{\xi}\sigma\tau\eta\sigma\alpha\nu$ ,  $\acute{\epsilon}\phi\alpha\nu = \acute{\xi}\phi\alpha\sigma\alpha\nu$ ,  $\acute{\epsilon}\phi\omega\nu = \acute{\epsilon}\phi\omega\sigma\alpha\nu$ ,  $\acute{\xi}\beta\alpha\nu$  and  $\beta\acute{\alpha}\nu = \acute{\xi}\beta\eta\sigma\alpha\nu$ . Notice also the forms  $\acute{\iota}\sigma\tau\alpha\omega\delta\varsigma$ ,  $\acute{\iota}\sigma\tau\epsilon\omega\delta\varsigma$ , perf. act. particip.; and 2nd pers. plur. perf.  $\acute{\xi}\sigma\tau\alpha\tau\epsilon$ , 3rd pers. plur. pluperf.  $\acute{\xi}\sigma\tau\alpha\sigma\alpha\nu$ .

(3)  $\acute{\epsilon}\acute{\iota}\mu$  (*ibo*) has the following peculiar forms.

	Pres. Indic.	Conjunct.	Opt.	Inf.
Second Sing.	$\acute{\epsilon}\acute{\iota}\sigma\theta\alpha$	$\acute{\iota}\eta\sigma\theta\alpha$	.	$\acute{\iota}\mu\epsilon\nu[αι]$
Third Sing.	.. ..	$\acute{\iota}\eta\sigma\iota\nu$	$\acute{\iota}\epsilon\acute{\iota}\eta$	
First Plur.	.. ..	$\acute{\iota}\omicron\mu\epsilon\nu$		

Imperf. First Sing.	ῆια, ῆιον	Third Sing.	ῆιε(ν), ῆε(ν), ῆεν	
	Dual ἴτην			
	First Plur.	ῆομεν, ἴμεν	Third Plur.	ῆισαν, ἴσαν, ῆιον
Fut. εἶσομαι, εἶση, εἶσεται		Aor. I.	εἰσάμην, εἰεισάμην.	

(4) Ἐίμι (*sum*) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἔω, μετ-εἶω	.. ..	.. ..
Second Sing.	ἔσσι, εἰς	ἔησ	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ῆσι, ἔη	ἔοι	
First Plur.	εἰμὲν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμμεν[αι].

(c) Particip. ἔων, ἐούσα, ἐόν, Gen. ἐόντος.

(d) Imperf. First Sing. ῆα, ἔα, ἔον, Second ἔησθα, Third ῆεν, ἔην, ῆην, Third Plur. ἔσαν.

(e) Iterative tense ἔσσκον, Fut. ἔσσομαι, Third Sing. ἔσσεῖται.

(5) Under φημί we find φῆη (Third Sing. Conjunct.), φᾶς (Particip.), φάω (Imp. 2 Sing.).

(6) Under κείμαι we have κέεται, καίεται, and κέονται, = κείνται: κίατο. κίατο = κείντο: κῆται = κήτηται. Iterative tense κεσκόμην, Fut. κέω, κείω. Inf. κείμεν, Particip. κέων.

(7) Under ῆμαι, ἕεται, εἶεται for ῆνται: ἕατο, εἶατο for ῆντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδυῖα, Inf. ἰδμεναι, ἴδμεν.

(c) Imperf. First Sing. ῆδεα, Second Sing. ῆεῖδης, Third ῆδεε, ῆεῖδη, Third Plur. ἴσαν. Fut. εἰδήσω.

## HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

### THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

#### a. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν εὐφρονέων ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἰσις ἰστία . . τῆν δ' ὤρμισαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι  
τέρπεσθον τῶ δ' αὐτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.

The combination ὃ γὰρ mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατῆρ δ' ἐμὸς ἀλλοθι γαίης,  
ζῶει δ' γ' ἦ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147. ὃν τινα μὲν κεν ἐῖς νεκύων κατατεθνηῶτων  
αἵματος ἄσπον ἵμεν, ὃ δὲ τοι νημερτὲς ἐνίψει.

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων αἰ πάρος ἦσαν.

#### β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἦ μὲν ἄρ' ᾧδ' εἰποῦσ' ἀπέβη--γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find *οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἐτέροιο—τὸ χιθίζον—τὰς κέντες*, where one class of things is marked off from another.

In the frequent combinations *ὁ ξείνος—ὁ ἀναξ—ὁ ἥρωα*, the noun substantive must be regarded as a regular title.

### γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (*asyndeton*). e. g.

Il. 1. 330 *ἀλλ' ὃ γε Ταθύβιδόν τε καὶ Εὐρυβάτην προσέειπε,  
τῷ οἱ ἔσαν κήρυκε.*

The *τῷ* here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. 'They were his heralds.' Attic Greek would write *οἱ*, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 *οἱ δ' ἔλαχον || τοὺς ἄν κε καὶ ἤθελον.*

Il. 7. 452 *τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος .. πολίσσαμεν.*

From this usage the transition to the real relational force is natural. Cp.

Il. 1. 125 *ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,*

i. e. *quae vero ex uribus diripiimus, ea sunt divisa.*

Od. 4. 349 *ἀλλὰ τὰ μὲν σοι ἔειπε γέρον ..*

*τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος.*

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

### COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called *Coordination* or *Παράταξις*. Cp.

Od. 1. 433 *εὐνή δ' οὐ ποτ' ἔμικτο, χύλον δ' ἀλέεινε γυναικός.*

Here we might expect *χύλον γὰρ οἱ χ. ἀλείναν.*

Od. 2. 10 *βῆ δ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχυος  
= παλάμη ἔχων.*

Ib. 18 *Ἀντιφος αἰχμητήη· τὸν δ' ἀγριος ἔκτανε Κύκλωψ  
= ὃν ἀγρ. ἔκ K.*

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also



Π. 6. 147 φύλλα τὰ μὲν τ' ἀνεμος χάμαδι χέει, ἄλλα δὲ θ' ἔλη  
 τηλεθώσα φύει, ἕαρος δ' ἐπιγίγνεται ἄρη.  
 = ἐπιγιγνομένης ἄρης οἱ ὄπτα ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

Od. 2. 225 Μέντωρ, ὅς β' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,  
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.  
 „ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὅς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω . . καὶ μὲν κλέος οὐρανὸν ἔκει.  
 Π. 1. 79 ὅς μέγα πάντων  
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

#### ΕΠΕΞΕΓΕΣΙΣ\*.

This 'appended explanation' is thus described by Schol. on Π. 22. 468 ἐστὶ δὲ συνηθὶς Ὁμήρῳ τὸ δφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυοῖ περι-κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding.

Od. 2. 420 οὔρον . . Ζέφυρον,  
 „ 6. 122 κουράων ἀυτῆ . . νυμφάων,

or when the constituent parts of a whole are expressed,

Od. 7. 114 δένδρεα . . ὄγχυαι . . βοιαὶ . . μηλέαι,  
 „ 10. 5 παῖδες . . ξὺ θυγατέρες . . ξὺ υἷες,  
 „ 12. 330 ἄγρην . . ἰχθύς . . ὄρνιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος.

Od. 1. 132 ἄλλων . . sc. μνηστήρων,  
 „ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,  
 „ 10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent epexegetis of pronouns,

Od. 1. 194 μιν . . σὸν πατέρα,  
 „ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

Od. 3. 208 οὐ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

Od. 1. 50 νῆσφ . . νῆσος δεινδρήεσσα.

We find an epexegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

\* See note on Od. I 1.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 *τί κακῶν ἰμείρετε τούτων*

*Κίρκης ἐς μέγαρον καταβήμεναι;*

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 *ἰλάσκοντο . . ἀείδοντες, μέλποντες,*

Od. 11. 582 *ἀλλ' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.*

An adverb may be explained by an epexegetis,

Od. 4. 348 *παρῆξ . . . παρακλιδῶν,*

„ 8. 279 *καθύπερθε . . μελαθρόφιν,*

„ 4. 312 *δεῦρο . . . ἐς Λακεδαίμονα,*

and *αὐτοῦ* is constantly explained by some such addition, Od. 2. 317; 3. 397: 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 *ἐγὼ τὸν ξεῖνον ἀρέσσομαι . .*

*δώσω οἱ τόδ' ἄορ.*

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 *πολύτροπον . . δε μάλα πολλὰ πλάγχθη.*

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called *σχήμα καθ' ὅλον καὶ μέρος* is a form of epexegetis, the *μέρη* being added to make a closer definition of the *ὅλον*: e. g.

*Τρῶας τρόμος ἔλλαβε γυῖα, κ.τ.λ.*

## MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the *Conjunctive*, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 *ἴδωμαι, 7. 87 εἶπῃσι, 24. 551 πάθησθα,*

Od. 2. 333 *ἀπόληται, 5. 299 γένηται.*

Similar to this is the use of the *Conjunctive* to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The *Imperative* use of the *Conjunctive* in Homer in 1st pers. sing. and plur. is always accompanied by *ἀλλ' ἄγε . . ἄγετε . . δεῦτε*, Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a *Conjunctive* mood with a foregoing *Imperative*.

Il. 6. 340 *ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρῆια τεύχεα δώω,*

Od. 3. 18 *ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν (Conj.).*

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with *ὡς, ὅφρα, ὅπως*. Cp. also Il. 22. 417, 450; 23. 71.

The Optative mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Conjunctive, it generally expresses a more distant contingency, while the Conjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλω ἦραι κόμην δπάζαιμι φέρεσθαι,

Od. 3. 231 βεῖα θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σώσσαι,  
or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαροῦ θανάτω ἀπὸ θυμὸν ἐλοίμην  
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο  
ἄμφω νοστήσαιμεν·

Od. 1. 265 τοῖος ἐὼν μνηστῆρσιν ὀμλήσειεν Ὀδυσσεύσιν  
πάντες κ' ἄκύμοροί τε γενοῖατο πικρόγαμοί τε

#### THE USE OF ἄν AND κεῖν.

While the Attic poets employ only ἄν as the conditional particle, with indic., optat., infin., and particip., and with conjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both ἄν and κε(ν) with much fewer restrictions. The use of ἄν is more common in negative sentences than in affirmative in the proportion of 2 : 1. Κε(ν) is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἑάσεις,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while ἄν is never so used. Similarly we find the double κε(ν) in Homer, as Od. 4. 733, and ἄν κε together, as Od. 5. 361; 6. 259; 9. 334, but never the double ἄν.

In Homeric Greek both ἄν and κε(ν) may be used with an independent conjunctive; ἄν is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμη κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505; κε(ν) with the conjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 306; 10. 507; 17. 418; κε(ν) is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297; but ἄν with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the ἄν belongs to the relative.

## NOTES.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 17 foll.

line 1. **ἐννεπε**, 'tell of.' Buttman (Lexil. 123 foll.) takes **ἐνέπω** as a lengthened form of **ἔπιω**, through a step **ἐμπω**. It seems rather to be compounded of **ἐν** and **ἔπω**, i.e. **ἔφω**, and the second **ν** represents the original digamma, § 2.

**πολύτροπον** = the man 'of many wanderings;' the word explained by the next clause **ὅς .. πλάγχθη**. So inf. v. 300 **πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα**. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This '*appended explanation*' is called in Gk. **ἐπεξηγήσις**. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. **πλάγχθη = ἐπλάγχθη**. The syllabic and temporal augments are dropped or retained at will in Homer; as **πλάγχθη .. ἐπερσεν**. Cp. § 16. 1.

1. 3. **νόον = mores**, as Horace translates it, Ep 1. 2, 20; A. P. 141.

1. 4. **ὃ γέ**, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 26, a.

1. 5. **ἦν** from **ὄς, ἦ, ὄν = suus**. **ἀρνύμ.**, 'trying to win.'

1. 6. **οὐδ' ὧς**, 'not even thus' = notwithstanding all his efforts; explained by **ἰεμένός περ**. For the **ββ** in **ἐββύσατο**, see § 16. 2.

1. 7. **αὐτῶν σφέτερ.** = *suis ipsorum*.

1. 8. Join **κατ-ἤσθιον**. This separation of the preposition from a compound verb is called *Tmesis* (**τμήσις, τέμνω** = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' **τῶν** (= the whole story of the wanderings) is the genit. after **εἰπέ**, as **εἰπέ πατρός**, Od. 11. 174. **ἀμύθεν γέ** [**ἀμύς** Doric for **τις**, cp. **οὐδ-αμοῦ** and **ἀμωσγένως**] adds a qualification: the poet only asks to know some portion of the story. Cp. **ἐνθεν ἑλῶν**, Od. 8. 500, 'taking it up at that point.' **καὶ ἡμῖν** = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The **ἔνθα** of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. **αἰπὺν**, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 **ἀπότομον ἔρυσεν εἰς ἀνάγκαν**. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

l. 13. *κεχρημένον*. The perf. pass. of *χράσμαι* has in Epic the sense of 'yearning after.' Cp. *εὐνήs κεχρημένος*, II. 19. 262.

l. 16. *ἐνιαυτός* is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομένον*, in which the Gods destined for him,' etc.

l. 18. *οὐδ' ἔνθα*, 'not even then (antith. to *δτε δῆ*) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

l. 21. *πάρος*, used, like *πρὶν*, with infin.

l. 24. *δυσσομένου Ἰπερίονος*, here a local genit., as *Ἀργεος*, 'at Argos,' Od. 3. 251. For *δεδαίεται*, cp. § 17. 4; *δυσσομένου*, § 20. 3. For *ἀντιῶν*, cp. §§ 18. 2; 19. 1.

l. 28. *τοῖσι*, 'for them.'

l. 29. *ἀμόμονος*, i. e. in point of birth or beauty, not of virtue.

l. 32. *αἰτιῶνται*, § 18. 2; *ἡμέων*, § 15. 1.

l. 33. *οἱ δέ*, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; *σφῆσι*, § 15. 2.

l. 36. *νοστήσαντα*, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

l. 38. *ἀργειφόντην*. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαίνω* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

l. 39. *μνάσθαι* for *μνάσθαι*, § 18. 2.

l. 40. *τίσις Ἀτρείδαι* = 'vengeance for Agamemnon.'

l. 41. *ἰμείρεται* for *ἰμείρηται*, conjunct., § 3. 4.

l. 44. *γλαυκῶπις*, 'with flashing eyes.' Cp. of Athene II. 1. 200 *δεινὰ δέ οἱ ὅσσε φάανθεν*. Cp. *γλήνη, γλαῦξ, λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκός* as epithet of the olive.

l. 46. *καὶ λίην*, 'Aye verily! *ἴθα* man lies low in befitting destruction; so perish too any one else!'

l. 50. *ῥθι τε*. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so.'

l. 51. *νήσος*, *ἐστὶ* being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 *θυγάτηρ Ἡετίανος .. Ἡετίαν δὲ ἐναίειν*, κ.τ.λ.; *ἐν* here is adverbial = 'therein.'

l. 52. *δλοόφρων*. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A *wizard* is only 'one who knows.' (Germ. *wissen*.)

l. 53. *αὐτὸς*, emphatic. *ἀμφὶς ἔχουσι*, 'keep asunder;' so *ἀμφὶς ἐέργει*, Il. 13. 706. The name *Ἀτλας* (*τλάω*) signifies the 'upholder.'

l. 55. *ὀδυρόμενον*, to be taken predicatively with *κατερύκει*.

l. 58. *καὶ καπνὸν*, 'if it were but the smoke,' *θανέειν*, § 17. 5.

l. 59. *οὐδέ νυ σοὶ περ*, 'and *ibine* heart even recks not of it.' *οὐ νότ[οι]*, § 8.

l. 62. *ὠδύσαο*, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

l. 63. *νεφεληγέρετα*, § 9. 3.

l. 64. *σε .. ἔρκος*. In Epic diction a personal accusative is often joined with an erpegetic (see on v. 1) accusative of the part affected, *τὸν δὲ σκότος ὄσσε κάλυψε*. It is sometimes found in Attic, as *ποῦ μ' ὑπεξάγεις πόδα*; Eur. Hec. 812.

*ἔρκος ὀδόντων* = 'the fence formed by the teeth,' like *πύργου βύμα*, 'a defence in the shape of a tower.'

l. 66. *ὃς περὶ μὲν*, i. e. *ὃς περὶ .. ἐστὶ βροτῶν νόον*, 'who is beyond mortals in wit (so *περίεσσι γυναικῶν*, Od. 18. 248), and beyond all others (*περὶ = περισῶς*) gave offerings.'

l. 70. *Πολύφημον*, assimilated in case to *ὄν*. For *δοῦ* cp. § 15. 5.

l. 71. *Κυκλώπεσσι*, a local dat., 'among the C.' Cp. *Πυλίοισι μέγ' ἔξοχα*, Od. 15. 227.

l. 75. *οὐ τι κατακτείνει*, parenthetical; as we should say, 'without indeed slaying him.'

l. 76. *ἡμεῖς οἶδε*, 'we here,' in opposition to the absent Poseidon. *Ἐλθησι*, § 17. 1.

l. 78. Join *ἰριδιαινέμεν* (§ 17. 5) *οἶος ἀντία πάντων*, 'to contend alone against all,' viz. in despite of *ἀθ. θεῶν*.

l. 82. *τοῦτο*, sc. *νοστήσαι* 'Οδ.

l. 83. *ὄνδε δόμονδε*, 'to his home,' § 12. 2. (c.)

l. 84. *διάκτορος*, 'guide,' from *διάγω*. Cp. Od. 11. 626. Buttman refers the word to *διάκω* = *διώκω*, and renders 'the runner.'

l. 85. *ὄτρύνομεν*, i. e. *ὄτρύνωμεν*, § 3. 4.

l. 89. *θείω*, cp. § 3. 2 and 23. 1.

l. 90. *καλέσαντα*, attracted into construction of accusat. with infin. *κομῶντας*, from *κομάω*, § 18. 2.

l. 91. *ἀπειπέμεν*, § 17. 5, 'to tell out,' as inf. v. 373.

l. 92. *ἀδινά*, descriptive epithet, 'close-thronging.' *εἰλίποδας* expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttman would render 'heavy tramping.' But 'roll' is the primary notion of root ειλ- or ελ-. ἔλικας has its meaning decided by κέρασσαν ἐλικτάς, Hymn. Herm. 192.

l. 95. ἔχησι, cp. Il. 17. 143 ἡ σ' αὐτας κλέος ἐσθλὸν ἔχει.

l. 97. ὕγρη, a femin. adjunct. used substantively, as ζεφυρή, Od. 7. 119; ἴση, Od. 9. 42.

l. 100. δάμνησι, from form δάμνημι.

l. 101. τοῖσιν τε κοτέσεται, i. e. κοτέσεται, § 3. 4 and 8. 2 = *quibus-cumque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

l. 110. οἱ μὲν takes up κήρυκες, and οἱ δ' αὐτε refers to θεράπωντες.

l. 112. πρόθυεν = προ[ε]τίθεισαν, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. δατεῦντο, § 4. 1.

l. 114. τετήμηαι-μένος and τετηγώς (Il. 9. 30) are the only forms in use of a root TIE.

l. 116. μνηστήρων τῶν μὲν. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to τιμὴν δ' αὐτός. σκέδασιν θέη = σκεδάσειε.

l. 120. ἐφεστάμεν, § 23. 1.

l. 122. Join ἐπέα μιν προσηύδα as αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηύδα, Od. 17. 543, the verb being used with a double accusative.

l. 124. πασσάμενος (πατέομαι), § 19. 1. With ὅττιέ σε χρεή, cp. Od. 4. 463 = *cujus rei tibi opus sit*.

l. 125. ἡ δ' ἔσπετο Π. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 26.

l. 130. εἶσα, aor.; εἶσον, imperat. A defective verb from a present \*ἜΩ. Join ὑπο-πετάσσας, § 19. 1. That λῖτα is accus. sing. from a masc. nom. λῖς seems settled by the dat. λιτῆ, Il. 18. 352; others take it as accus. plur. from an old nom. λῖ=λίσσας, λείος, 'smooth,' i. e. not embroidered. In any case the epithets καλὸν δαιδ. will be referred back to θρόνον (cp. Od. 10. 314, 366), the words ὑπὸ .. πετάσσας being parenthetical. 'And below (ὑπὸ, adverbial) was a stool for the feet.' The κλισμὸς is a low easy chair with a back: the θρόνος had none.

l. 132. πᾶρ δὲ (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking μνηστ. as the exegesis of ἄλλων, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 ἄλλη μοῖρα = 'something else,' i. e. fate. Phil. 38 ἄλλα βῆκη = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaque alia*. See p. 28.

l. 134. ἀδήσειε, 'should feel a loathing at,' properly the loathing that

comes from satiety. *δδην*, = Lat. *sa-tur, sa-tis*. *ὑπερφιάλος*, from *ὑπερφύη* = 'over-grown,' i. e. over-weening; for *φν* changing to *φι*, cp. *φύτον* with *φίτυ*.

l. 136. Join *προχῶφ φέρουσα*. *ἐπέχευε*, sc. over their hands, above the basin. *νίψασθαι*, 'to wash withal.'

l. 138. *παρὰ ἐράνυσσε*, 'drew to their side.'

l. 140. *ἐπιθείσα*, 'having laid on [the board] many cates, lavishing from her stores.'

l. 141. *κραιῶν*, § 3. 2.

l. 143. Join *αὐτοῖσιν οἰνοχοεῶν*.

l. 147. *παρενήνεον*, imperf. from unused form *νηνέω*, reduplicated from *νέω* = 'to heap.'

l. 148. *ἐπι-στίφ-εσθαι*, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *uina coronant* means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

l. 150. *ἐξ* .. *ἔντο*, from *ἐξίεσθαι*, to dismiss from one's self.

l. 152. *ἀναθήματα* = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

l. 155. *ἀνεβάλλετο*, 'struck up' the prelude.

l. 160. *βρεία*, 'lightly.' *νήποινον* = 'without payment.'

l. 163. *ἰσοτάτο, ἀρησαίατο*, § 17. 4.

l. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*. Lat. *libentius quam uerius*, Cic. pro Mil. 29.

l. 167. *εἰ πέρ τις*, 'even supposing any one should declare.' *φῆσ*, the conjunct. of an imaginary case.

l. 170. *τίς πῶθεν*; two questions fused into one. At *ὀπωκίης* appears an *indirect* question after *κατάλεγον*, the *direct* is resumed at *πῶς*.

l. 172. *εὐχετόωντο, εὐχετάομαι*, § 18. 2.

l. 173. *πεζόν*. Notice the *naïveté* of this remark in the mouth of an islander.

l. 175. The general interrogative particle is *ἦ*, but the rule of the early grammarians was to write in a double question (where Attic would have used *πότερον* .. *ἦ*) *ἦ* or *ἦε* in the first clause, and, in the second, *ἦ* or *ἦε*. (See La Roche, Hom. Textkrit., s. v.)

*πατρῴος*, 'ancestral.'

l. 176. *ἴσαν*, § 23. 3. So *ἴη χόρον*, Od. 18. 194.

l. 177. *ἄλλοι*, i. e. strangers.

l. 182. *ὃδε* = 'as you see,' 'thus;' never in Homer = *bere*.

l. 183. *πλέων*, one syllable, § 4. 3.

l. 184. *Τεμέση*, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

l. 185. *ἤδε* = 'yonder;' he points as he speaks.



l. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλιος, § 11. 5.

l. 190. ἐρχεσθ[αι], § 6.

l. 192. παρτιθεῖ=παρτιθήσι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (γουνός from γόνυ) of his vineyard-plot.'

l. 193. ἀλωή, properly 'a threshing-floor,' stands for any plot of smoothed land. In ll. 9. 579 οινόπεδον stands as substantive.

l. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εἶν seems connected with λαβ-εἶν.

l. 199. ἐρκανόωσι, from ἐρκανάω, § 18. 2.

l. 201. τελέεσθαι, fut., § 19. 1.

l. 204. ἔχησι, sc. αὐτόν, δέσματα is the subject of the verb.

l. 207. τόσος=τήλικος, 'grown so big.'

l. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and II. 135.

l. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν=ἔβησαν.

l. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. 'having the breath of life' (Od. 10. 495), and thence='intelligent.' Cp. the Lat. *anima* and *animus*.

l. 216. γόνον=γονήν, 'parentage.'

l. 217. τευ=τινος, § 15. 3.

l. 218. ἔτεταμε, i. e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.

l. 220. τοῦ μέ φασι ἐκγενέσθαι=*nunc vero, qui infelicissimus est dominum, ejus me filium dicunt esse*.

l. 222. νώνυμον ὀπίσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.

l. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genere parentes*.

l. 225. ἐπ[ε]λετο, (πέλομαι,) the aorist, where our idiom uses the present. Cp. *Tempus erat*, Hor. Od. 1. 37. 4. τίπτε [i. e. (κατὰ) τί ποτε:] δὲ σε χρεώ; literally, *quam de re opus te habet?* With χρεώ supply γίγνεται as Od. 4. 634, or ἵκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'

l. 226. εἰλαπίν | η̄ ἢ γὰ | μος, § 4. 4. τάδε, 'this that I see.'

l. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'

l. 229. ὅς τις, 'who might chance to come among them with his senses about him.'

l. 232. μέλλεν, 'was like to be,' or, as we say, 'to have been.' Cp. μέλλετ' ἀκούμεν, Od. 4. 94, 181. The Schol. interprets it by ὤφειλεν, *dehuit*.

l. 234. ἐβόλοντο, for ἐβουλ., as ἀελλοῦδες, for ἀελλοποῦδες, Il. 8. 409. μητιδῶντες, § 18. 2.

l. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. ἐν χερσὶ, 'in the arms.'

l. 239. τῷ, 'in that case,' taking up δάμη.

l. 241. ἄρπυιαι, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. οἴχετ[αι], § 6.

l. 246. Ithaca, Samè [Cephalenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (ibid. 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. τελευτήν ποιῆσαι, sc. by choosing a husband.

l. 251. τάχα, in Homer always = 'quickly'; never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

l. 253. πολλόν, § 13. 5.

l. 254. ὃ κε χεῖρας ἐφέιη, *qui manus inferat*.

l. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. ὄφρα οἰεῖη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. φιλέσσκε, § 17. 6.

l. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γονάξομαι, τὰ σά γούναθ' ἰκάνω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἱ κέ με τιμήσουσι.

l. 270. ὄππως, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *ei*.

l. 273. πέφραδε, (φράζω), imperat., § 16. 2.

l. 275. μητέρα. . . . ἀψ ἔτω, an anacoluthon. The sentence would rightly have run, μητέρα δὲ [ἀνωχθεῖ] ἀψ ἰέναι.

l. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπὶ

παῖδος = 'along with.' ἐπι with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

l. 280. ἄρσας, ἄρω, § 19. 2.

l. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος ὄλον ἀκούομεν, οὐδέ τι ἴδμεν.

l. 286. δε γάρ, (demonstr.), 'for *de* came back last.'

l. 288. τρυχόμενος περ, sc. by the suitors of his mother.

l. 291. χεῖραι, (χέω, § 19. 3), κτερεῖξαι, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπι = 'besides.'

l. 297. νηπιᾶς. The nom. νηπίη is lengthened to νηπιή (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιᾶς, as αἰτιᾶσθαι to αἰτιᾶσθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

l. 298. ἦ οὐκ, § 4. 3.

l. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 228.

l. 302. ἔσσ[ο], § 23. 4.

l. 310. τεταρπόμενος, (τέρπω), § 16. 2.

l. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

l. 315. λιλαίμενον περ, 'very eager.' περ here intensive and not concessive.

l. 317. δόμεναι, see on sup. v. 291.

l. 318. καὶ μάλα καλὸν ἔλδν, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

l. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7. 216); (2) 'the ανοπαεα,' a sort of sea-eagle; (3) 'up the smoke-vent;' δπη, (query if ἀν' οπαῖα †), and (4) 'unseen,' (ἀ + ὀπ-ωπα). The choice seems to lie between (1) and (2).

l. 326. εἶατ [ο], § 24. 7.

l. 328. ὑπερωῖθεν (ὑπερώιον) § 12. 2 (b). .

l. 330. κατεβήσεται, § 20. 3.

l. 337. πολλὰ γάρ. The clause containing the reasons of her action is thorough first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8. .

l. 338. κλείουσι, § 3. 2.

l. 343. μνησμένη, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλῆν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἑλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαϊκόν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. οὐ νύ τ[οι], § 8, 'are not the cause,' sc. of your sorrow.

l. 349. ἀλφειότης, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-ἔδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἐκάστω, is in apposition with ἀνδράσιν.

l. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

l. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.' The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6. 990.

l. 365. σκυβέντα, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join παρακληθῆναι [αὐτῇ ἐν] λεχέεσσι.

l. 370. τῶς καλόν, 'this is a fine thing,' viz. ἀκούμεν δαιδοῦ. Cp. sup. v. 82, inf. v. 376.

l. 374. ἐξίνα, infin. explaining and in apposition with μῦθον.

l. 375. ἡμᾶ, § 15. 2. ἀμειβόμενοι κ. οἶκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

l. 377. νήποιον, v. 380 νήποιοι, 'without recompence;' in first case = without paying; in second = unavenged.

l. 378. ἐπιβώσομαι, § 4. 2.

l. 379. δῶσι, § 23. 1. παλίντιτα ἔργα, 'acts of requital.'

l. 381. ἐμφύντες χεῖλεσι ὀδῶξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὀ-δαξ, δάκ-ν-ω = Lat. mordicus.

l. 382. δ, 'in that;' propter id quod = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. πατρώιον, 'thine ancestral right.'

l. 391. τοῦτο κάκιστον. Telem. pretends to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλευμένον is not expressed, but it is implied by the οὐ that follows. δῶ = δῶμα.

l. 394. βασιλῆες, 'chieftains.'

l. 396. κεν ἔχησι, 'may have this' = Attic opt. with εἴν. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. βίηφι, § 12. 1.

l. 404. ἀποβάλλει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρείσθαι.

ναυεωώσης (not ναυεταώσης, § 18. 2), 'existing,' properly = 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

Ἦ κλεινὰ Σαλαμίς σὺ μὲν πον  
ναίεις ἀλίπλακτος εὐδαίμων.

1. 406. ὀππότεν, indirect question after *ἐρίσθαι*, *ποίησ* and *ποθ* direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' τὸδ' ἰκάνει; lit. 'comes he this coming?' = τήνδ' ἀφίξειν ἀφιενεῖται; cp. Od. 5. 215.
1. 411. γινόμεναι, 'for us to know him;' and he need not have been so shy, οὐ γάρ τι κακῶ, κ.τ.λ.
1. 414. εἰ ποθεν ἔλθοι, sc. ἀγγελίη: others make *πατήρ* ἐμός the nom.
1. 417. The nom. to the sentence is οὗτος, 'this man.'
1. 420. ἀθανάτην, § 18. 2.
11. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ἦλθεν.
1. 424. κακκέλοντες, §§ 7 and 28. 6.
1. 425. αὐλήσ, local gen., as Ἄργεος, Od. 3. 251. Others make it depend on *δοι*, like ἄλλοθι γαίης, Od. 2. 131.
1. 428. κέδνα ἰδυία (i. e. *φιδυία*, § 2), 'with trusty heart.' This use of *οἶδα* is common, to denote character; e. g. ἀθεμίστια, ὀλοφώια, αἴσιμα, εἰδώς. The fem. of particip. εἰδώς has the shortened vowel, as τεθηλώς, τεθαλυία.
1. 433. χόλον δέ, where one would expect χόλον γάρ. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 27.
1. 436. ὤξεν, (οἴγω), Attic form φῖξα.
1. 439. ἀσκήσασα, 'smoothed.' τρητῶς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The κληῖς here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (*σταθμός*). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called κληῖς). See Od. 21. 47 foll.

THE END.

